The Christian Statesman

Vol. XLV. MARCH, 1911. No. 3.

The Outlook.

Protest Against the Exclusion of the Bible From Public Schools.

The Chicago Presbytery of the Presbyterian Church has entered an earnest protest against the decision of the Supreme Court of Illinois excluding the Bible from the public schools of that State, and has forwarded a copy of a petition, praying that the court reconsider its decision, to each member of the court. The following is a summary of the points contained in the petition:

That present moral and social conditions demand the strengthening of moral education at every point; supreme courts of at least seven other States have declared that the Bible is not a sectarian book and that no other court has declared that the whole of the Bible is sectarian; in four instances the court is out of harmony with its previous renderings; the Illinois court's recent decision is contradictory to the decision of the United States Supreme Court; the decision is so sweeping in its character that if carried to its logical conclusion it would abolish religious exercises in connection with all State-supported bodies; the decision is in contravention to all precedents.

Closing the Postoffices on the Lord's Day.

There is a United States statute which provides that where the mails arrive on the first day of the week the postoffices shall be kept open one hour or more on that day for the delivery of mail and for the selling of postage stamps "if the public convenience demands it." In a number of cities of considerable size postoffices are not open at all on that day. Among these are Toledo and Detroit. The authorities at Washington always respect the wishes of the local community in such cases, and do not force the opening of postoffices when the people do not want it. There is a movement now on foot in Chicago, carried forward by the local Christian Endeavor Union, under the leadership of Illinois' new field secretary, E. R. Gates, to emancipate Chicago's postal clerks from needless Sunday toil. It is confidently believed that there is enough sentiment in favor of the new movement to convince the authorities that Chicago can get along without its mail until Monday.

The Anti-Opium Campaign.

There is a movement on foot to bring to an end immediately the opium traffic in China. This will require the abrogation of a treaty with England whereby the traffic was to be continued for a series of years and brought to an end gradually. In the present agitation the entire question is undergoing quite a thorough examination. From documents recently placed in our hands, we gather a number of interesting and valuable facts. There are those who, after all that has been revealed concerning the harmful effects of opium, still defend its use. One writer is quoted as follows:

"The views put forward by the Anti-Opium Society are utterly preposterous, false and artificial. Opium smoking in

China is a harmless if not an absolutely beneficial practice; it produces no decadence in mind or body, and the allegations as to its demoralizing effects are simply ridiculous. China, for its extent and considering its vast and industrious population, is a very poor country. It is only well-to-do persons who can afford to smoke opium. Opium smoking is, in fact, a relaxation, a luxury, in which, however, any person who can afford it indulges, just as the people of England who have sufficient means drink tea, wine and beer or smoke tobacco.

"I believe all the grave charges made by the society, and repeated from day to day by its supporters, against the Government of India and against the Government of this country, and also against the British merchants in China, to be totally unfounded—mere shadowy figments, phantasies, and delusions—and I come forward to draw aside the curtain, and show that behind these charges there is no substance. I simply believe that an unfounded delusion has taken possession of the public mind, and that it has had most mischievous results. These I wish to dispel, if I can."

On the other side we have the testimony of missionaries to the following effect:

"The missionary, who has lived for years in the country, sees not only the wealthy smoker who can better take care of himself, but he also sees the poverty-stricken men who are ready to sell their own clothes and even their children, and do far worse, to supply the cravings for opium. It makes men poor, and thin, and miserable, and brings sorrow and destitution to wives and children. The poor laborer with the habit cannot do his work without first having his smoke of opium, the cost of which takes most of his money, and leaves his family destitute."

The poverty opium brings makes many thieves and robbers.

An English missionary, Dr. Griffith John, has well said:

"Opium is not only robbing the Chinese of millions of money, year by year, but is actually destroying them as a people. It undermines the constitution, ruins the health, and shortens the life of the smoker, destroys every domestic happiness and prosperity, and is gradually effecting the physical, mental and moral deterioration of the nation as a nation.

"We have inflicted a terrible wrong on the people of China, and it is our solemn duty to try to undo it by abandoning the trade *at once* and forever ourselves and by giving them every sympathy and aid in our power in their attempt to banish the curse from within their own borders."

For many years the Chinese Government has realized the evil of opium and has struggled against it. The foreign trade forced upon them discouraged their efforts which became lax, and the native production increased from a comparatively small amount to an alarming extent. The Chinese are now in real earnest to abolish once and for all the growth, the trade and use of opium except for medicine.

The Financial Issue vs. the Moral.

As in most other similar issues the question of finance enters largely into this issue. China would like to have the importation of opium at once stopped, and get rid of the evil, from a patriotic standpoint, to save the strength of her people and make ready for her constitutional government. She also wants to save the financial drain on her country and prevent so many of her dollars from going abroad.

But England also says it is a financial question, and she must consider the loss of revenue to India that would result from the immediate stopping of the opium trade.

From a purely money viewpoint, apart from other considerations, what would be the loss or gain to England and China

if opium was dropped from among the articles of trade in the next few months? England would at once lose a lot of money from the opium revenue in India. China would save most of that money.

In her struggle to shorten the period during which, according to the treaty referred to above, the opium trade is to continue, the National Assembly of China took action the latter part of the year 1910, calling for the prohibition of the internal opium trade, and all importation of opium, by the end of July 1911. As to the punishment for the violation of the provision against planting opium in China we read as follows:

Action of the National Assembly.

A memorial has been prepared and passed by the Tzucheng Yuan to-day praying the Throne that the new code of laws now being compiled should include provision for inflicting the severest possible punishment short of death upon persons convicted of opium smoking. The memorial includes the request that rewards should be granted to informers who are instrumental in bringing to justice those who are guilty of breaking the laws in this respect.

In accordance with a request of Prince Kung's, of the Opium Prohibition Bureau, it is understood that capital punishment will be the penalty inflicted on offenders who dare to plant, to transport, or to smoke opium, on and after the first day of the first moon of the fifth year of Hsuen Tung.

A petition has recently been sent to the King of Great Britain by the people of China requesting him to prohibit the importation of opium into China from India. Here are a few extracts:

Petition from the People of China.

"We, the four hundred million people of China, carefully present this letter to Your Majesty, King of Great Britain. We perceive that the opium has poisoned and will continue to poison us and we know that if we do not cease to use it the future of our country will be very gloomy. Therefore we make bold and pour out our heart's blood before Your Majesty hoping Your Majesty will listen to us. Our country has already suffered from the poison of opium for fifty years.

"Our government prohibits the planting and smoking of it very strictly and gives no heed to any opposition. If anyone, even of the first or second rank official, tries to violate the prohibition regulations, heavy punishment is always given. But even while this strict prohibition has been issued and executed for three years, and our government and our people are both anxious to carry it out, the poison cannot be entirely put down. We have examined reasons and know that even if we prohibit our countrymen from planting the poppy, that which comes from abroad is still being imported more and more. How can we succeed when 5,000,000 pounds come annually from abroad? Some of our people are unwilling to stop their planting, for they say that our government does not stop the importation of foreign opium. During the last few years our people living in some remote places have begun to riot on account of this prohibition. All the above occurrences have been written in the newspapers in and out of our country. We are strongly affected by this great evil. Can we endure to see and suffer it without doing all in our power? We therefore cry out and exclaim before Your Majesty, King of Great Britain, begging Your Majesty to pity us and give back our liberty to prohibit opium. Then we, the 400,000,000 people of China, can leave this poisonous flame and black sea of opium. We believe it will be the greatest memorial to Your Majesty's reign. We remember that during the year 1858 our former Governor of Liang Kuang, Viceroy Lin Tse Hsü, presented a letter to Her Majesty Queen Victoria begging her to prohibit opium from being imported into our country. That letter

was very earnest and plain. But also, unfortunately, it was refused by Her Majesty and the poison has spread and continued until to-day. Alas! during these several tens of years, how our people have suffered from it! Some of them have died, some have become poor, some have divorced their wives and sold their children, some have sold their fields and property. These things are really pitiful and grievous, but unfortunately Her Late Majesty could not hear it or see it. If Her Majesty could have heard and seen it, we know that she must have already prohibited the importation of opium 30 or 40 years ago. Every one has the sympathetic heart, but he cannot give heed before he has seen the pitiful sight. We know that there will be some who will urge Your Majesty not to prohibit opium at once. But we believe that these thoughts are composed of only one word, Money! Alas! Great Britain! Your country is most respected by all the countries of the world. Can you endure to throw away your reputation and glory for the sake of money? Our country has prepared a constitution to be adopted in three years and the period of opening parliament has already been shortened. We know that all other countries are sympathetic in our reform. But if the poison of opium is not quickly stopped, the reform will be destroyed, even though the importation of opium has been arranged to be reduced till the end of that time. During the space of seven years innumerable people of us will be injured by it. We are earnest at the present critical time and beg Your Majesty will pity us and excuse us for our ignorance and immediately issue the edict prohibiting opium and so save our four hundred million people from death. Then there will be a promise of a new empire in Asia. We will remember that the good is being bestowed on us by Your Majesty."

Can Great Britain afford to disregard this appeal of suffering China? Even from a financial point of view it will be to her interest to act at once and bring the opium trade to an end. No trade that is attended by the disastrous results that accompany the opium trade can bring prosperity to any people that engages in it. If China is set free from this curse, trade in other and beneficial articles of commerce will spring up and become productive of a vastly greater revenue than this trade yields. Moreover, the advancement of the kingdom of Christ will be promoted as well as heralded by the speedy prohibition of this traffic.

Week of Prayer for a Better Observance of the Sabbath.

The week beginning April 23d and closing April 30th has been set apart as a week of prayer for the better observance of the Sabbath. Various reform associations join year by year in such observance. The following call has been issued, in which we heartily join:

The general awakening in civic righteousness is the most hopeful sign of this age. Everywhere the voice is heard from men of high as well as low positions. "Be honest, respect the rights of others, punish the evil doer wherever he is found."

While this indicates a disposition on the part of men to correct some of the evils that we have been having about us, the greatest question that can be considered is the Sabbath question and what we shall do with this divinely appointed institution.

God divided time into periods of seven days each. He gave us six in which to do our work and reserved one and designated what we should do with it, namely —Remember and keep it Holy. Until we respect God's right to the day and show by our life that we recognize His ownership of time, His authority, and let the world see by our action that we submit to this authority by remembering His day and keeping it Holy, we have not reached the highest stage of Christian manhood or placed ourselves where we

can expect the greatest blessing from God.

Jesus said: "The Sabbath was made for man." Man needs the day for physical rest, social uplift and spiritual development. And until we take the stand that we will not demand Sunday services of others, which deprives them of their rest day, with its Christian privileges, for pleasure, profit or unnecessarily for religious services, we cannot expect the confidence of those who hope to win for Christ.

In John's Gospel, Chapter 16, verse 23, we read: "Verily I say unto you, Whatsoever ye shall ask the Father in my name, He will give it to you." This promise is given on condition that we keep His Commandments, and that what we ask for is in accordance with His will.

We know it is God's will that the Lord's Day should be remembered and kept Holy. That we may have divine guidance and blessing upon the efforts that are being put forth to protect the day from desecration, we earnestly ask,—

That all who love the Lord and His day throughout the world join in prayer that His blessing and guidance be given the efforts put forth for its preservation. To this end we ask,—

That pastors preach on the Sabbath question during this week and arrange for service of prayer in the interest of the Lord's Day in connection with the Sabbath schools, Young People's Societies, and other associations in connection with the churches,—

That every organization throughout our land whose object is to better the condition of mankind, spend some time during this week in not only considering what can be done to diminish Sunday labor and business, but ask God's guidance and blessing upon those who are striving to secure a Rest Day for all, with its Christian privileges,—

That this call be given the widest publicity through the religious and secular press.

Editorial Articles.

This number of the CHRISTIAN STATESMAN has been delayed a number of days by reason of the unusual amount of work that has fallen to the lot of the Editors. The delay, however, has made it possible to present a report of the Convention held in Harrisburg, February 27 and 28. Our readers are thus privileged to read the account of this great meeting a few days after its adjournment. In some respects this was a very remarkable meeting. An audience of at least five hundred gathered for the first session on Monday evening. The sessions on Tuesday morning and afternoon were both well attended, but the one Tuesday evening in the State House was a monster in size. At least a thousand people were present and that many or more were turned away for lack of room. It is possible to awake the people in behalf of moral reform if wise and energetic methods are employed.

The following account of the Harrisburg convention appeared in one of the Pittsburgh evening papers:

The compulsory attendance at church, the suppression of Sunday newspapers, the virtual re-establishment of a theocracy and a long step backward toward the system of Puritan colonial days are a few of the features of the program which are being discussed at a State meeting being held in Harrisburg in connection with the Christian Citizenship movement. Similar reforms are being urged at meetings which are being held in other States preliminary to the international convention which will be held in Los Angeles, Cal., next November.

The enforced attendance at religious worship and the suppression of Sunday newspapers are two of the prime objects of the organization. Later a nationwide movement will be started for uniformity of religion. The meeting at Harrisburg brought out only a small representation of delegates.

Our impression on reading this report was that it was prepared either by some one wholly unfamiliar with the National Reform movement or by some one strenuously opposed to it and who wished to discredit it in the minds of the people. Subsequent events have shown that the latter supposition was correct. There is conclusive proof that it was furnished the paper by Seventh Day Adventists.

The most careful study of the report fails to reveal more than one true statement in it, namely, the one about the suppression of the Sunday newspaper. All of the others are so far from the truth that it is impossible to conceive of any one giving expression to them through sheer ignorance. This cause is now too well known to allow of that explanation. We are not in the habit of using harsh terms in characterizing our opponents. We will not depart from our custom now. No good would be accomplished by so doing. It has been said that Seventh Day Adventists honestly believe that the dire results which they set forth as our purpose would actually follow the success of our movement. Even if such should be the case they have no right to declare these results to be the things aimed at. A proper regard for truth would forbid it. If critics of a movement think evil consequences will result from its success they have the privilege of saying so. But they ought to set these forth, not as the things aimed at, but only as the results which they themselves fear. Otherwise they are guilty of bearing false witness. But that no such dire consequences could possibly happen is evidenced by the fact that they are not included in our program, and do not bear the remotest resemblance to our purpose. It would require principles of a wholly different character put into operation by a wholly different kind of people to bring about what our critics fear.

Is Government a Divine Institution?

This question has been opened up anew in the "Open Hearth" department of the *Continent*. In the issue of that paper for February 16 there is a communication from one signing himself J. M. Linn in which the Divine institution of civil government is most emphatically denied. The writer says:

"If government is a divine institution in the absolute sense, then socialism is right because it deals with masses and not primarily with individuals. Then also in dealing with questions of capital and labor we have to consider the good of the mass and not of the individual, and so through all modern questions must run the principle that the government must play a 'paternal part' toward society, and that masses of people have rights that individuals have not."

What is meant by "a divine institution in the absolute sense" is not quite clear. It is probable that the writer means that no matter what the character of any existing government the theory of divine institution would require us to hold that that government is a divine institution. If so he is altogether at fault. The theory simply means that civil government as an institution is of God. It says nothing about existing governments until they have been examined one by one and

their constitutions and institutions compared with the requirements of the law of God. It is in this respect like the family relation. Marriage is a divine institution. But a family in which there is a plurality of wives or husbands is not. When it is maintained that civil government is a divine institution one chief thing included in the proposition is that the Creator so formed us that government is a necessity since we were formed with a political and social nature. Government is not an invention or a discovery of some acute genius among men. It is natural. It is not the result of evolution as some now hold. Evolution has had something to do with the establishment of political institutions and in bringing governments into a higher state of perfection. But government itself is as old as the race and is as natural and necessary as the family life.

The article under review says that on the theory that government is a divine institution "masses of people have rights that individuals have not." Is not this true on any theory of government? Does not the very fact of government imply this? Would not the contrary notion be destructive of all authority? Whatever may be the meaning, the source, and the limits of political sovereignty, does it not imply that the political sovereign is superior to the individual members of society? On the "social compact" theory which the writer of the article seems to accept, has not the government when established rights that transcend the rights of individuals? If not how can it be a government in any proper sense?

The writer proceeds:

"I was taught this heresy—that government is a divine institution—and it poisoned my thinking for many years. It has cost the church and the family almost their existence in modern times. It will result, if allowed to run its full course, in the reign of the social democrat in Germany or the nihilist in Russia and of some form of socialism in all countries. For the days of the divine right of kings is past. And if we are going to substitute for that ancient heresy the corresponding one—viz., the divine right of the mass to control the individual, the family and the church—then we have established a worse despotism than ever kings exercised, and socialism is to be the form of it."

Although the writer claims that he was taught that government is a divine institution it is quite clear that he never understood what the statement means. It is not the claim that government is divine that has been productive of the evils to which he calls attention, but the heresy of the divine right of kings, including their divine right to do wrong. The writer fears that if we substitute for the doctrine of the divine right of kings the doctrine of the divine right of the mass even worse consequences will follow. He assumes that socialism is built upon this doctrine and that the result will be some form of socialism in all countries. This paragraph is wholly composed of false assumptions. There are few if any socialists who ground their claims on the divine institution of civil government. With one voice they eliminate all religion from their movement. Even the so-called Christian Socialists of this country maintain that religion must be excluded. They, like other socialists, are followers of Karl Marx, and their chief purpose in carrying out their separate propaganda is to enlist Christian people in the cause of socialism. There is vastly more to fear in the line of socialism

from the social compact theory of government than from the theory that it is a divine institution. That theory, as stated in the article under review, declares that "The State derives its powers wholly from the consent of the governed and is instituted to conserve and not to destroy the inalienable rights of man." If it is true that all the powers of government are derived wholly from the consent of the governed, what is to be done in cases where the governed do not agree unanimously as to what those powers shall be?

There are very few important questions on which there is entire unanimity. In such a case, are the minority free from the authority of the government? Does the theory of individual rights include such a proposition? If this is so no such thing as government in the true sense can exist. Not only was the rebellion of eleven States fifty years ago perfectly justifiable, but the secession of cities, counties and even of individuals is perfectly right and proper whenever they think that their rights are infringed upon by the government.

We quote again:

"St. Paul in Romans 13 is dealing with the relation of the individual to government, but calls the government the servant of the individual to protect him from evil. Government is a social and political compact and is merely human, except as God uses it in His divine providence to carry forward plans and purposes which He is working in the individual to accomplish and which He is working out by His immediate influence upon the family and the church. God is in immediate contact with every human soul, and government is a usurper of the rights of the individual, of the family and of the church when it undertakes to perform a parental part toward any or all of them in education, divorce or violation of the ten commandments."

Every reader of the Word of God will perceive at once the onesided interpretation given in this extract from the thirteenth chapter of Romans. It is true that Paul is dealing with the relation of the individual to government, but he bases the injunction to be obedient to the higher powers on the divine institution of civil government. "The powers that be are ordained of God." Three times in this chapter civil rulers are called the ministers of God. There is no possibility of interpreting this chapter in any such way as to eliminate from it the teaching that government is divine.

The chief difficulty with the writer of the article under review is that he has a warped conception of individual rights. One of the chief problems for lawmaking bodies is how to make a proper adjustment of the rights of individuals and the rights of the collective body. To push the claims of individuals to an extreme result is anarchy. To push the rights of the collective body to an extreme result is tyranny. But there is no history to show that the rights of individuals will be most safely guarded when the divine origin of civil government is discarded. The reign of terror in France proves the opposite.

It may be unfortunate that it is necessary to make the word "institution" do double service in the discussion of the origin of civil government. It is employed first of all to set forth the fundamental truth that government is from God. When it is asserted that it is a divine institution what is meant is that God so formed us that it is necessary and that all governmental author-

ity men possess was delegated by God to the political body called the nation. In this sense government is and must be divine. The term "institution" is used again to declare the part performed by men in establishing governments as actual facts. God instituted government as such. Men institute governments as we know them. All interests will be safely guarded if men follow the principles of government as laid down in the divine word, and there is no other theory on which this can be done.

Sabbath Desecration by the National House of Representatives.

According to the Common Law of the United States, which in a large measure is Christian, the national lawmaking body does not often hold meetings on the first day of the week. This common law custom is as old as the nation itself. It is not often that it is violated. Occasionally however, near the close of a session, in order that the business in hand may be finished before the session expires according to the limit fixed by law, meetings have been held. In such cases it has been customary to stop the clock a few minutes before midnight on Saturday night and regard the meeting held on the Sabbath as a continuation of the meeting on Saturday. Nothing, therefore, appears on the record to show that the Sabbath has been broken. Congress is, therefore, able to repeat Joshua's miracle by merely stopping the clock in the capitol building.

The meeting of the House of Representatives held on Sabbath, February 19, was something extraordinary. An Associated Press dispatch dated Sabbath afternoon, February 19, gives the following account of it:

"A truce, entered into shortly before 4 o'clock this afternoon, brought the long filibuster in the House against the omnibus war claims bill temporarily to an end. The agreement to suspend hostilities was reached following an intermission of three hours devoted to memorial services and eulogies to the late Senator Clay, of Georgia, and the late Representative Brownlow, of Tennessee. These services occurring at midday of Sunday seemed to put the House combatants in a more peaceable frame of mind. A recess was ordered until 10 A. M. tomorrow, when the fighting will be resumed.

"The House remained in session all last night and until a few minutes before 4 o'clock this afternoon. Practically nothing was accomplished during the last twelve hours of the sitting except the pronouncement of the eulogies, which were permitted by unanimous consent. The remainder of the day was spent in waiting for a quorum. Sergeants-at-arms were sent broadcast through the city at 6 o'clock this morning. Generally speaking, they did not serve warrants on members until along toward 8 o'clock. Even then there were no physical arrests, the members being quite willing to return. Half of the Democrats had been sent home to sleep, so as to relieve at noon their fatigued comrades, who were 'holding the fort.'

"The waits for a quorum were marked by occasional disorder and confusion. Most of the time, however, the House was being entertained by humorous speeches and songs. Once several of the Democrats organized a mock House in the rear of the chamber, elected Mr. Hughes, of New Jersey, as speaker, and proceeded to pass some most remarkable measures. 'Speaker' Hughes 'recognized' himself during the greater part of the session.

"The mock session adjourned when one of the House pages, with a remarkably sweet voice, was discovered singing in the Democratic cloak room. Several members lifted the boy to their shoulders and bore him to the speaker's desk,

where he sang for nearly half an hour amid great applause.

"Representative Edwards, of Georgia, stirred the House shortly before noon today by declaring that during the height of the debate last night a 'lobbyist' for the French claims came into the speaker's lobby and to the very doors of the chamber in an attempt to pass some papers to a member of the House.

"It is a sad day in the history of this country, gentlemen, when the very halls of Congress are invaded by lobbyists, when we are compelled to transact businsss on the Lord's day and when the will of the great majority can be thwarted by a few gentlemen who have private interests at stake.

"Mr. Gardner, of Massachusetts, vainly sought to secure a recess, the chair declaring against that because no quorum existed. Then, on motion of Mr. Heflin, of Alabama, the sergeant-at-arms was directed to arrest all absentees and bring them to the bar of the House."

Here is a most aggravated instance of Sabbath breaking by the lower House of the national Legislature. The meeting was not held in the regular course of procedure by that body for the purpose of completing work that had to be finished before the hour of adjournment on March fourth. Nothing whatever was accomplished in the line of legislation. Business came to a standstill for want of a quorum. According to the ruling of the Speaker they could not even adjourn. The absentees would seem to be as responsible for the continuance of the meeting as those who were present. The whole trouble related to certain war claims which the Republicans were in favor of granting and which the Democrats opposed. Each party was engaged in watching the other lest some advantage might be taken so as to secure the adoption or rejection of the measure.

But this is not all. This assembly of men supposed to represent the great body of the American people spent a part of the day in hilarity if not buffoonery. Humorous speeches were made and songs sung for the entertainment of this body of learned and dignified lawmakers. So far as the record shows only one voice was raised in deprecation of the outrage that was being perpetrated. Mr. Edwards, of Georgia, declared that "it is a sad day in the histroy of our country when we are compelled to transact business on the Lord's day and when the will of the great majority can be thwarted by a few gentlemen who have private interests at stake." It is cause of profound regret that some thoroughgoing Christian statesman had not arisen and given that body an address on the obligation resting upon the nation and upon the lawmakers of the nation to observe the divine law of the Sabbath. The only excuse that could possibly be made for the presence on that day of any one who fears the Lord and keeps His commandments would have been the deliverance of such an address. Congress and the country need it. We tremble for our country when we remember that God is just.

Contributed Articles.

The Sabbath.

BY REV. THOMAS KIRBY DAVIS.

The Sabbath is a Divine institution. Looking into the Holy Scriptures to ascertain the mind and will of God concerning the Sabbath, I find that it was instituted at the beginning of the world. Gen. 2:2, 3, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." The keeping of the Sabbath was incorporated in the law which God gave, through Moses, for the government and training of the Jewish people. God gave that people an additional reason for keeping the Sabbath, as in Deut. 5:15, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." The prophets, who rebuked the Israelites for their sins and warned them of what would be the consequences if they did not repent, attached very great importance to the keeping of the Sabbath, as in Ezek. 20:20, the Lord said to the elders of Israel, "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." And what is of great importance to us is the fact that the evangelical prophet Isaiah, in those glorious prophecies of the triumphant march of the church in Gospel times, speaks distinctly of the keeping of the Sabbath in those days, as in Isa. 66:22, 23: "For as the new heaven and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." When the Son of God appeared on earth and instituted the Gospel church He kept the Sabbath, He taught the scribes and Pharisees that their rigid and unprofitable strictness concerning the Sabbath was not right, by his own example; He showed them and all men how the holy day might be properly kept, and told them, and He tells all men, that "the Sabbath was made for man, and not man for the Sabbath;" and that "the Son of man is Lord also of the Sabbath." He proved this by authorizing, perhaps commanding, the transfer of the Sabbath from the last to the first day of the week. The Sabbath is an institution, not merely a day. It is the keeping holy unto the Lord one whole day after six days of labor. And there are evidences throughout the New Testament, after the institution of the Christian church, that the primitive Christians met for worship and fellowshsip on the first-day of the week—the Lord's day—as the Apostle John calls it. The Sabbath had been transferred from Saturday to Sunday—not that men were to forget God's completion of his work in preparing this earth for the abode of man—but that to the end of time believers in Jesus Christ might, on the day of his resurrection from the dead, celebrate the completion of his grand and glorious work of redeeming man from sin and

the miseries it brings. So we see that the Sabbath is a perpetual as well as a divine institution. Its nature and design is the same in all ages and for all mankind. It is the keeping holy unto God one whole day after six days of work and toil. It is a day of grace, mercy, and peace; a day of worship and comfort, and joy; a day for acts of mercy and kindness and love; a sweet relief from earthly cares, and a blissful fortaste of heaven.

The Sabbath is a necessary institution, and as useful as it is necessary. It is required not only by the divine commandment, but by the nature and circumstsances of man in all ages and in all countries. The physiology of man teaches that it is a necessity. Any sociology worthy of attention teaches the same thing. Political science intelligently studied finds the Sabbath a necessity. And economics cry out for the weekly rest. The laboring man requires it. The laboring beast needs it. The man or the woman who idles the week away might become a better and a happier person by keeping the Sabbath and securing its uplift.

The Sabbath is becoming more and more necessary. To us Americans, especially, is it indespensable. The New Theology people, led by the higher criticism, which is based upon the evolutionary scheme of things, are exerting a wide and increasing influence. Being professed Christians, having control of some theological seminaries and universities (planted and endowed by Christians) and of many of the great and widely-read magazines and newspapers, they have managed to bewilder the American people, and even Christians, so far as they are not regenerated by the Holy Spirit and engrafted into Christ by faith. They have managed to produce a wide-spread doubt as to the authenticity and reliability of the Holy Scriptures; as to the Deity of our Lord and Saviour Jesus Christ; and as to the miracles which He wrought—those signs and wonders which were intended, as He taught, to enforce His claims as the Son of God, and thus to introduce and establish upon earth a new dispensation of God's truth and grace, a church for the preservation of the faith, the preaching of the Gospel, and the spreading abroad over the whole earth of knowledge, truth, righteousness, holiness, brotherly love, and universal peace. Having come to doubt the body of truth revealed in the Bible, that body of truth which was regarded by all Christians for eighteen centuries as God's own truth, the very truth of the living God, our nervous and restless American people—made so by their efforts to get rich at all hazards—are now turning to pleasures and sports in pursuit of that joy in life which an all-wise God and Saviour intended they should find in keeping the Sabbath and having the joy of the Lord, which is the joy of life indeed. The Continental Sunday, a day for jollification, is rapidly supplanting the Lord's Day, the Christian Sabbath.

Those who, under whatever pretext, are devoting the first day of the week, which is the Lord's Day, to business, to games and sports, to visiting friends, to travelling, to riding out in their carriages for pleasure, to speeding over the land in automobiles, or the like, are robbing God of what He claims for our good. But not only so, they are robbing themselves of the strength and joy that the Lord of the Sabbath only can give them. They are losing God-given advantages, privileges, and pleasures which are

simply inestimable in their worth.

Now to offset all this downward trend under the influence of the New Theology or New Thought, the Church is coming to a consciousness, which it has not had since the days of Augustine, viz: that, according to the Scriptures, there is in human nature a spiritual side as well as a mental side. The human soul acts spiritually, and it acts intellectually. In the natural man there is a consciousness of God—there is conscience, and there are the natural sensibilities and affections. This is his spiritual side. Under the influence of these He often develops a moral character and a sweet disposition, very beautiful to behold and very useful to society. But this is not religion. It is not a being reconciled unto God, and becoming acquainted personally and consciously with Him. Man's chief end, his one greatest need, is to know God, to glorify Him, and to enjoy Him now and forever. What Christ came into the world for was to make atonement for the sins of men and to let them know how they might find present peace, comfort and joy, and everlasting life and joy. He said, "Ye must be born again," and again He said, "Marvel not that I said, Ye must be born again." The glorious Gospel of the blessed God requires not only a true repentance of all sin, but it requires and it provides for a new birth and a new life—a life of the Spirit. The true believer in the Lord Jesus Christ, the one who actually, experimentally, unreservedly receives Him as Redeemer and Lord, surrenders himself and all he has to Christ, is, in the very act of doing so, begotten of God and born anew. Then begins a new life, a spiritual life, an eternal life. The natural man, however moral, amiable and lovable, knows nothing of it. It is "foolishness" to him. And what is worse, he hates it. "The natural mind is enmity against God." Now if the people will not keep the Sabbath, what can we Christians do for them? Absorbed in business, or intoxicated with gayety and sport, how can we reach and save them, if they will not rest one day in the week and hear God's truth, and think on these things?

Those church members who are now falling into the ways of the world dreaming that Christian people used to be too strict and conscientious and unnecessarily anxious and concerned about God and Christ, about conversion, about a holy life, about death and the day of judgment, are simply misled, bewildered, cheated out of their God-given rights, and going on in the wrong road and in the wrong direction. The church, the Sabbath, prayer, preaching, the church-going habit, Christian fellowship—all these things are for the culture of the spiritual in the believer, and are intended to persuade and induce unbelievers to come to Jesus and learn of Him. But those church members who find in the card-party, and the dancing hall, and the theater, something far more interesting and congenial then they do in the company of earnest Christians, have good reason to ask themselves whether they have even turned "from sin unto holiness, and from the power of Satan unto God." Ah, in their inconsistencies, these gay and thoughtless church members are degrading themselves, and not helping in any right way their fellowmen.

Now to go back, there is, as we have seen, in all men a spiritual as well as an intellectual part of their nature. Body, mind, and spirit is the New Testament makeup of man. Our present troubles

in Church and State are very largely owing to the neglect of the spirit and the mangifying of the mind. The spiritual part of human nature is that upon which character depends. Character depends upon the fear of God, or what is very much the same thing, the fear of doing wrong, and upon the disposition, the sensibilities and the affections. The mere exercise of the mental faculties never produces a fine character. The diligent culture of the spiritual part of our being is what produces, with God's blessing, a noble spirit, a great heart, a well-rounded and perfect character. All this is ignored in many universities and colleges, as also in the public schools of the country, especially in the great cities, where by ordinance all reference to God and Christ and the Scriptures is forbidden. Even in those universities where public worship in the chapel on the Lord's Day is still tolerated, in compliance with custom, or with public sentiment, the curricula are all against the development of the spiritual part of the student's nature. Books on philosophy, psychology, sociology and the natural sciences, written by men without faith in the eternal verities, constitute the reading and study of the students every day, and their teachers, in many cases, are far from being able or willing to correct the defects in the text-books. The intellect is everything; reason is the authority. The spirit, which is ready to respond to God and to Jesus Christ, as making known the true God, is nothing.

This ignoring of the spiritual part of human nature by the government and by educators is a tremendous error, and a woful wrong to the students. This developing and training the intellectual powers only is producing, in many cases, an educated selfishness and an expert rascality. Crafty politicians, bank embezzlers, railroad wreckers, disronest traders—these are among the results of excluding God and His Christ from schools of learning. These are products of the New Thought. When any of these men fail in their schemes and come to grief, they are generally ready to commit suicide, fearing neither death nor the judgment which follows it, because they were cheated out of their God-given right to a Christian education. Young people are issuing in crowds from the High Schools of Christian America without any clear knowledge of what is in the Bible, without any faith in God, or in His Son, the Redeemer of men, and that means without character, formed on any solid basis. When they meet with disappointment and trouble they are at their wits' end. They do not know what to do. Such a young man, disappointed in love, will shoot the girl he cannot marry, and then turn and shoot himself. Murders and suicides are daily occurrences in our country, because the Divine revelation is ignored in education, and as the result Sabbath advantages are despised and hated. These poor, unfortunate products of a godless education have no conception of the moral law, or eternal will of God; of the wages of sin; of the joy and glory of salvation in and through Christ, or of any of the eternal verities. These things, if they ever hear them referred to, are nothing—are only hateful to them. Their teachers never spoke of such things. Why should they pay any attention to them? They want to have their own way. They want to have a "good time." They have been taught that a strong and determined will can attain the ends one aims at. So

when they are disappointed in getting what they want, they are in despair; and as they have heard men say that "death ends all," they prefer self-murder to disappointment.

When will the American people come to their senses? When will they see what it is that causes the reign of disorder, vice and crime? When will they seek the only real remedy for the existing state of things?

If they would but think of the Sabbath, and what it means to a people who remember it and keep it holy; if they would but demand of educators that they cease to ignore the spiritual in man and the moral which has its only sure basis in the spiritual, and begin to educate our young people accordingly—what a happy change would pass over our dear country!

The Sabbath! Oh, what a blessing! What infinite wisdom, goodness, and love are displayed in the appointment of it, by divine command, for all nations and for all time! What an irreparable loss to immortal beings when they fritter away the holy day—sacred to God and to our highest interests—and rush madly after so-called pleasures!

There are two things of prime importance today. One is culture of the conscience by those who are not yet regenerated and converted, and the culture of the spirit (which includes conscience) on the part of those who have experienced the new birth and entered upon the new life, the life that is "hid with Christ in God." The other is the keeping of the Sabbath for spiritual culture—for growth and expansion in the spiritual life, the spending of one day each week with God; in searching the scriptures for the treasures, the precious gems of truth, which are hidden there; in sitting at the feet of Jesus to learn of Him; in reflection in prayer; in breaking up old habits which may be harmful, and in forming new and good habits; in reading spiritual and uplifting books; in earnest efforts to break away from the world, with its vanities and shadows, and in aspiring heavenward, mounting with wings as eagles, in thus gaining strength, gaining a nobler spirit, a warmer and greater heart, a finer character, each Sabbath as it passes.

Thank God for the Lord's Day—the Christian Sabbath—and for the infinitely precious advantages it brings to all who remember it, to keep it holy!

Responsibility of Government for the Indians.*

BY REV. W. W. CARITHERS,
Apache, Oklahoma.

The Indian of to-day lacks many of the characteristics ascribed to him in the Leather Stocking Tales, yet the race has many peculiarities which give great interest to a study of our association with it.

We cannot avoid giving some thought to this people and the problems connected with our relations with them, for our history is interwoven with transactions in which they were a party, and as their lingering footsteps turned westward they left a name on many streams they crossed and many hills and mountain peaks tell us in the names they bear of the sturdy race that used these outlooks in the ages past.

We are compelled to some settlement of the Indian problem, for he is intermingled (geographically) with the whites, and we cannot dismiss the whole subject, much as we might like to do so, for the Indian will not die off, giving us

*Paper read at the World's Christian Citizenship Conference, Philadelphia, November 16-20, 1910.

an easy release from our responsibility in that way. We may talk about "The Vanishing Race," but the Indian refuses to vanish.

When we come in contact with him we find the Indian has many of the noble qualities that we admire; also some characteristics that belong to savagery and are not attractive. He is very religious in all his thoughts and actions; his worship seems to be a reverence for that which is powerful; that which is mysterious also appeals to him as worthy of cautious dealings; his whole life is regulated by appeals to higher powers. Out of the ages of such training has arisen an atmosphere of awe and reverence around many things which we call very commonplace.

When starting on any undertaking, even in the common affairs of life, such as moving camp or planting corn, the Indian will make medicine, which to him is an appeal to the higher powers; and he never loses sight of the sacredness that flavors much that to us seems like ordinary everyday work.

Intercourse with the spirit world is perfectly familiar to them. It is possible that numbers of the medicine men know that many claims they make are fraudulent, yet perhaps many honestly believe that they have messages from the land of shadows, and to the common Indian it comes with the force of a revelation from on hugh.

All these lines of thought weave around the Indian a net-work of tribal customs which, in educating him, we dismiss under the name of ignorance or superstition, but this leaves him with the whole universe of religious thought in ruins, and a large part of his life in chaos, for the foundations have been destroyed.

The only justification we have for thus sweeping away the whole fabric of religious thought that ages have built, is the fact that we have a better faith which we will teach them in its stead.

It should be with consideration that we dismiss a people's religion, when it has sustained them for a thousand years without a jail, a poorhouse, or an insane asylum. The duty rests on us to give them a knowledge of the true God.

Reason and experience teach that this is possible with the Indian.

He is trained in the thought that every act is connected with the supernatural and when the religion that the white man teaches is brought to touch his life in every point, as it is intended it should, his devotion to his Saviour takes the place of the old-time incantations and he accepts with gratitude the sufferings of the Cross as sufficient, instead of the torture of the sun-dance.

Even though the religion of the past may have little in it that is elevating, yet the child that has this restraint removed and nothing substituted in its place, suffers a loss and a great damage is done to the moral and religious thought of the people in the weakening of the restraints of the past.

When an Indian boy or girl is trained away from the old religious standards, and only in a formal way has any religious education, and often this teaching given by men and women who do not care enough about Christianity either to profess or practice it, we have a generation coming up to take the place of the fathers, with training that is calculated to make them sharp, but little training that will make them good.

Add to all this the fact that he reads from men and things more readily than he does from books, and while he is los-

ing his old faith he is acquiring a new system of faith or unbelief as the surroundings may lead him to put values on what he sees.

Without his consent, and in fact against his will, he is being severed from all the past, and is left blinking and unready in the presence of the achievements of the present day.

In a few years he is to advance from the days of Abraham to look understandingly on the flying-machine.

We must bear in mind that the teaching we give the Indian is the accumulated wisdom of hundreds of years, the development along lines of thinking peculiar to the Anglo-Saxon race, while all the Indian folk-lore, his training, his thoughts, have been and are along lines so different that it is very difficult for the two races to find a common ground on which to act.

The only plane on which they can meet is that of truthfulness and honesty; the whole system of morals is the only enduring basis for actions on both sides, and the only foundation for such teaching is the Moral Law given on Sinai. This must be taught as the Word of God, which will not change. The government is responsible for the putting forth of every possible effort to make the Indian a good Christian citizen.

The necessity for defending the weaker races against debauching influence is readily acknowledged, but surrounding them with teaching and examples that lead to the highest spiritual growth is as truly a duty of the government.

The United States government has maintained a dual relationship to the Indian. In one relation the Indian was considered a *ward,* and not capable of managing the least item of his own affairs. The government transacted all his business for him, even buying his food and clothing, and bringing them to him.

No difference how beneficent the purposes of the government were, this line of action, when applied to a race, is a systematic training in vagrancy, and the responsibility for this condition rests with the government that has allowed the weaker race no alternative but to accept this treatment.

At the same time the government was arranging solemn councils and sending picked men at great expense to make treaties with the tribes, as with an independent nation, and these treaties came to the United States Senate and were dealt with in a formal way as became such documents.

Such a course has magnified their own importance in the eyes of the Indian tribes, and has fostered pride and self-conceit, that stand in the way of healthy advancement.

A grave charge is often laid against the government in the way these treaties are regarded, and a well known writer has written a widely read book, concerning the Century of Dishonor, that has been marked by treaties made and broken. Most of these treaties were concerning the land of the Indian, and as the white man moved westward he overran or swept aside the Indian that stood in his way, and Congress usually, in response to the clamor that arose around such events, passed legislation that was not based on the treaty, but on the situation that had newly arisen, and the treaty terms were disregarded.

The question largely turned on the ownership of the land: What was the nature of the claim which the Indian

could make as owner of the land?

This matter came directly before the Supreme Court of the United States in the case of Lone Wolf vs. Hitchcock, and the decision was rendered January 5th, 1903, and is recorded 187 U. S. 553.

Without going into this decision fully, it maintains that the right of the Indian is that of occupancy and not a possessory right. Also, it maintains that Congress has the right to abrogate a treaty.

Since this decision there has no treaty been made with the Indians.

In regard to the justice of this decision there might be some difference of opinion, and if one were accustomed to the use of the big stick it might perhaps be safely attacked.

The status of the case at present is that one party is helpless and the other is bound only by the uncertain and somewhat erratic action of Congress and this interpreted by a Supreme Court that has little knowledge of and less sympathy with Indians.

As the Indian is thus confronted with a system of laws of an alien and grasping race, his own future surrounded with limitations and held by customs of the past, he has a right to turn to the government for help in finding the road out of the tangle in which he finds his race. In these new relations there is only one basis on which permanent understanding can be established and that is the moral law.

The habit of observation, strong in the Indian, helps him to comprehend what is intended when his teachers, by their example, show him the purport of the law. His old customs had many shadows of the things that were clearly taught on Sinai.

This gives a firm footing on which the white and the Indian can stand, and is the only common meeting ground for the two races, and it is essential to the Indian that he be well established on these truths, both by the example and teaching of the white race. This the government is under obligation to teach him, and give it to him as the law of right and wrong, binding on all races and ages alike.

To make this teaching effective it must be declared as the will of God, and that the rule is as wide as the sovereignty of God and the United States government is as fully under its sway as the humblest creature of God's creation, and that this basis of action is an enduring one and the Indian, in accepting it, can rest assured he will not be surprised by any new turn in the road, that will lead to farther bewilderment.

This involves maintaining a high standard of action by the government, and the only way the teaching that God rules over everything can be made sufficient in the eyes of the Indian is to make it practical—a statement of fact—and when the teaching and the practice agree the Indian will believe that it means to the government and to his people what is claimed.

Hearings on Sabbath Laws in Massachusetts Legislature.

BY REV. J. M. FOSTER.

There are sixteen bills before the Legislature of this Commonwealth, all antagonistic to Sabbath observance: one to allow Jews to sell "Kosher" meat on Sabbath, one to allow barber shops to open, one to allow the sale of wood and fuel, two to allow photographers to do business and the rest to permit games and sports on the Lord's day. These "bills" are before the committee on Legal Affairs. Thursday, February 2,

was devoted to hearing the petitioners in support of the several bills. The photographers contended that as the law now allows families to go to the beach and other resorts to spend the Sabbath, and permits many diversions, it should allow them the privilege of having the family group taken as a matter of pleasure. The club men contended that having a barber shop open on Sabbath contributed to their comfort and satisfaction. But the "bills" to give local option to towns and cities having sports and games on the Lord's day, received chief attention. Hon. Joseph Lee, member of Boston School Committee, contended that New England boys were being stunted by restraint from play on Sabbath. The Puritans gave them something to do, requiring them to go to church twice every Sabbath. But times have changed. The boys do not go to church; and unless you let them play, they will be in mischief. Thomas Curley, of Waltham, a man of wealth, who gives all his time to the "Playground Association of America," contended that the Bible Sabbath was ruled out. The American people have outgrown the restraints of the Connecticut Blue Laws. In the interests of the rising generation legalize games and sports. The Park commissioner, the Police commissioner and three ministers pleaded for the adoption of these measures. It was a day of dark counsels.

Tuesday, Feb. 14, was devoted to "hearing" the "remonstrants," who opposed the proposed legislation. "The New England Sabbath Protective League" was represented by the Hon. Robert Luce as their attorney. "The National Reform Association" was represented by your correspondent as District Secretary to the society. He presented the following petition, signed by 10,000 people in different parts of the State:

We, whose names are here affixed, citizens of Massachusetts, believe that it would be most unwise, unpatriotic, and un-Christian not to record our unqualified disapproval of all attempts to abolish the present legal safeguards of Lord's Day Sabbath Observance in our State.

We do therefore, hereby, most earnestly protest against removing any existing statutory restrictions upon engaging in sports on The First Day of the week.

This he sustained by the following argument:

We are satisfied this voices the sentiment of the great majority of the people of this Commonwealth. But the question before your committee is not, "What do the people want?" but, "What does God require?" We shall all agree with the Declaration of Independence: "All men are created free and equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness." In this great utterance human rights and civil government are linked to the throne of God—God, who gave man his rights, instituted civil government. Now, Sabbath rest is an inalienable human right. The right to life is rooted and grounded in the Sabbath. You shorten a man's life by robbing him of Sabbath rest. Liberty depends on the Sabbath. Happiness and Sabbath rest are joined together and man cannot separate them. The Sabbath is not a local and temporary, but an original and absolute, a universal and permanent institution. It is a world-old and a

world-wide institution. "The Sabbath was made for man, not man for the Sabbath." The Sabbath is the keystone of the Decalogue. With it the moral order of Almighty God stands or falls. The State, as the custodian of the rights of the people, is commissioned of God to guarantee this heaven-ordained Rest-day to them. The constitution of this Commonwealth provides for the separation of Church and State; but we must avoid that vortex of the separation of religion from the State into which France plunged in the Reign of Terror. The State is God's moral order, and can no more exist without religion than the human body can live without the soul. There can be no morals without religion. The Ten Commandments are the basis of the moral system. They were proclaimed by God's voice from the flames and smoke of Sinai, to indicate their majesty and authority, and written by God's finger upon two tables of stone, to indicate their perpetuity. The first four commandments contain our duty to God, and this we call religion. The last six commandments contain our duty to man, and this we call ethics. But ethics and religion are the moral order of God. And the State is the ordinance of God, to safeguard this moral order. "The powers that be are ordained of God." Rulers are "God's ministers; a terror to evil doers and a praise to them that do well." As Gladstone said: "Their business is to make it as difficult as possible to do wrong and as easy as possible to do right."

The question then is, What does God require of you as His ministers to the people for their good? I answer:

1. *God forbids secular work on the Sabbath.* God calls the Sabbath His Holy Day. The children of Israel were called God's Holy Nation, because they were separated from other nations and commissioned to be the custodians of the religion, the laws and the liberties of all people. The temple at Jerusalem was called holy, because it was separated from secular to religious uses. The priests were called holy, because they were separated from the people, and dedicated to God's service. All Christians are called saints, holy ones, because they are called out of the world and consecrated to God's Kingdom. So the Sabbath day is called holy because it is separated from the six working days of the week and devoted to the public and private exercises of God's worship. Here is the ground for closing workshops, factories and stores on Sabbath. And that order is rooted and grounded in the nature of things. Proudhon, the French skeptic, said: "Increase the week by one day, and labor becomes excessive; diminish the week by one day and there is not enough work to justify a rest day; divide the week and give a man a half-holiday every three days, and you increase the loss of time by dividing the natural unit of the week; give a man forty-eight hours' rest after twelve days' work, and you kill him by inertia after bruising him by fatigue." God's order: "Remember the Sabbath day to keep it holy; in it thou shalt do no work," finds its necessity in the constitution of our nature. As Dr. McCosh has demonstrated in his "Typical Forms," "The necessity of our nature and the authority of God's word unitedly enforce the law of the Sabbath-rest."

2. *God forbids secular pleasure-making amusements on the Sabbath day.* Through the prophet Isaiah, God gave this order for our New Testament times:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, and the holy of the Lord honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord," etc. The business of the government is to make good, strong, faithful, efficient Christian citizens. And this purpose the State seeks to realize through our public schools. The word educate means to draw out, to develop, to train. The body must be developed, and hence the playground and industrial department. The mind must be developed, and hence the course of studies from the primary to the end of the High School. And the moral nature must be developed, and hence the Bible in our schools. And the pupils should be taught by God-fearing teachers, the nature of the oath in our courts, the ground of Sabbath laws and of laws against blasphemy and profanity. Such an education makes worthy men and women.

But there is nothing that teaches the lesson of self-restraint so effectively as to forbid the children to have their weekday amusements on Sabbath. It has been affirmed that the Scotch character owes its rugged, unbending qualities to the lessons of self-restraint which they learned from childhood in abstaining from sports and pleasures on the Sabbath day. We deplore the coming of 1,000,000 immigrants a year from Southeastern Europe, whose unkempt souls and shaking morals are the product of the Continental Sunday, from which the wholesome restraints from worldly pleasures are entirely wanting. But consider! These Bills before the Legislature propose to convert our American Sabbath into a "Continental Sunday," and their product will be the same. Is one object lesson not sufficient?

3. *God holds the government responsible for allowing business or pleasure on the Lord's day.* The Geneva conference long ago settled this: "The law of rest for all is the condition of rest for any." There is the philosophy of life in this. Unless you safeguard the rights of the weakest you cannot preserve the rights of any. Burke said in the English Parliament: "Unless you guard the rights of the humblest serf that walks your shore, you cannot preserve the rights of England's proudest peer." Unless you protect the rights of colored citizens in the Southern States, you cannot preserve the rights of white millionaires in the North. And so, unless you forbid all secular work on Sabbath, you can't prohibit any. Unless you forbid all games and sports on Sabbath you can't forbid any. After you open Pandora's box, the serpents are out and you can't shut down the lid again. Nehemiah was Mayor of Jerusalem and Governor of Judea. When he saw men treading wine presses and lading asses and selling wares on Sabbath, he contended with the nobles and said: "What is this evil that you do?" The responsibility is laid upon the civil officers. "Did not our fathers thus? And did they not bring God's wrath upon the whole people, so that He gave them into captivity in Babylon for 70 years, that His land might have her Sabbaths; and yet ye bring more evil upon us in profaning the Sabbath." And then he commanded the gates to be lowered on Sabbath. If Nehemiah were Mayor of Boston, he would say: "There shall be

no Sabbath newspaper, no Sabbath theatre, no Sabbath games or sports, no Sabbath excursions." If he were Governor of Massachusetts he would say: "There shall be no freight or passenger trains in this commonwealth and no postoffice open on Sabbath." If he were President of the United States he would say: "The United States postal service and interstate commerce shall cease twenty-four hours every Lord's day, and the 2,500,000 unwilling toilers on Sabbath shall be emancipated from bondage and made free." Listen to the prophet Amos: "Thus saith the Lord: For three transgressions of Damascus and for four, I will not turn away the punishment thereof, because they threshed Gilead with threshing instruments of iron; for three transgressions of Gaza and for four, I will not turn away the punishment thereof, because they carried away captive the whole people to deliver them up to Edom; for three transgressions of Tyre and for four, I will not turn away the punishment thereof, because they delivered up the whole people to Edom and remembered not the brotherly covenant; for three transgressions of Edom and for four, I will not turn away the punishment thereof, because he pursued his brother with the sword and cast off all pity; for three transgressions of Amon and for four, I will not turn away the punishment thereof, because they ripped up the women with child in Gilead; for three transgressions of Moab and for four, I will not turn away the punishment thereof, because they burned the bones of the King of Edom into lime." These are God's object lessons for us.

Blackstone said: "The desecration of the Sabbath usually is followed by the corruption of morals." Are you ready to submit the morals of the commonwealth to local option? Shall each community vote whether monogamy or polygamy shall be law? How would Utah vote? Shall every locality vote whether elections shall be controlled by graft? How would Adams county, Ohio, vote? Shall we have county option on blasphemy and profanity? or on perjury? Let me remind you that the Sabbath is just as sacred as honesty and chastity, and reverance for God's holy name. You have no *power* to change the laws of the tides and the seasons; and you have no right to change the morals of the decalogue. The penalty of breaking the law of gravitation by leaping from the precipice is death. The penalty for breaking the Sabbath by pleasure is losing freedom and getting tyranny, losing God and getting the devil.

When Israel kept the Sabbath and worshipped God, He protected them from their enemies by His invisible shield. But when they trampled underfoot His holy day and worshipped idols, He removed His shield and the enemy invaded the land. "Righteousness exalteth a nation; but sin is a reproach to any people." Our nation has been blessed of God. But we are turning away from Him. Laws do not bind the conscience of the people, because they lack the divine sanction. Mere human enactments bind no one. Only "thus saith the Lord" reaches the conscience. He says: "Remember the Sabbath Day, to keep it holy."

The Bill granting one day in seven to working men, who are employed seven days in the week, leaving the day to be designated by the employer, was sustained by the New England Sabbath Protective League, as being an economic

measure. But we opposed the Bill, on the ground that it was substituting a human device for a divine order. Man cannot be wiser than his Maker. We ought to obey God rather than man. There were representatives from many labor unions opposing the measure. Drs. Little, Conrad, Gifford, Representative Greenwood and William F. Davis, the Boston Common preacher, spoke vigorously against the proposed legislation. A Roman Catholic priest also made a vigorous speech against all the Bills. At the close he said to me: "I do not know you, but I wish to express my hearty approval of the sentiments you expressed in your address. They were bed rock." The "hearing" was continued Wednesday and closed.

Boston, Feb. 13, 1911.

Selections.

Protest Against the Fortification of the Panama Canal.

From the Representatives of the Religious Society of Friends for Pennsylvania, New Jersey and Delaware.

TO THE PRESIDENT AND CONGRESS OF THE UNITED STATES:

As believers in the Lord Jesus Christ, The Prince of Peace, we feel ourselves called to advocate His rule at this important juncture in the affairs of our Nation. Our governmental action, while growing nearer Christian standards, is not yet wholly in accord with the life and spirit of Christ. We are convinced that nowhere is it farther from Him than in the increasing armaments and immense expenditures therefor which now obtain.

We especially deplore at the present hour the proposal to fortify the Panama Canal. This action will at once place that costly and invaluable work among possessions debatable by force of arms, a mark and a prize to be sought by violence as soon as opportunity occurs.

Just at this time, when many economies of Government are being instituted, we can but profoundly regret the vast expense which must be added, in order to construct, equip and maintain new fortifications on the Isthmus, and finally to man them by a large increase of the army, with all its added expenditure of public funds. And this is proposed when already the unparalleled proportion of two-thirds of the income of our Government is being devoted to warlike purposes, past and present. We believe this use of money is neither just to the people, whose it is, nor right in the sight of God, whose stewards we all should be.

An example of disinterested service to humanity was given by the United States in organizing an independent Government in Cuba instead of annexing the Island. We do not approve the war measures by which control of Cuba was obtained, but being in control, we feel that our Government labored generously for the best welfare of the people of that Island.

We urge that this policy be continued by similar disinterested service to mankind in Panama by opening the Canal to the peaceful commerce of the world. Our motives will assuredly be subject to suspicion, as not being disinterested, if we fortify the Zone of the Canal.

To disarm all suspicion of self-interest, and secure the future from abuse of power, let us refrain from fortifying

the Canal and secure its neutrality by international treaty only, much as was done with the Suez Canal.

Moreover, "under the Hague Convention the Nations are now under bonds not to bombard unfortified coast towns, ports, etc.," but if we fortify the terminals of the Canal, it at once becomes exposed to attack, indeed invites attack.

In a word, we feel convinced that the modern method of attaining that which we profess, the honorable and righteous method, as well as the most economical, is firmly to establish the neutrality of the Panama Canal by treaty among the Powers.

We would also earnestly represent the desirability of concluding a Treaty with Great Britain to submit to arbitration all causes of dispute without excepting cases of "Honor," regretting as we do the defeat of such a measure in our Senate when last submitted to it by the British Government. May our Senate consider its responsibility in the sight of God before again obstructing a measure of such vital importance for the World's Peace.

We earnestly request that you will use your efforts to make the action of our people through their Government more nearly in accord with the teachings of Christ.

Signed by direction of the Representative Meeting.

GEORGE M. COMFORT, Clerk.

To Smoke or Not to Smoke.

A YOUNG MAN'S SOLILOQUY.

Nearly all the young men that I go with are smokers, and so are most of the business and professional men that I know. Smoking is the common thing when men come together socially, and they seem to get a great deal of pleasure out of their pipes and cigars. Shall I too become a smoker?

I have talked with eminent physicians; several of whom are themselves smokers and these are some of the things they have told me:

A noted oculist says there are many cases of tobacco blindness caused by excessive use of tobacco. When asked what he meant by "excessive use," he replied: "That depends on the individual; one cigar a day is too much for some men; the safe thing is to let it alone altogether."

A railroad surgeon told me that the use of tobacco is a common cause of color blindness; and that when men meet with serious accidents their chances of recovery are much better if their blood has not been poisoned by alcoholic liquors or tobacco.

Other physicians have told me that smoking frequently causes throat diseases, including cancer of the throat, and the use of tobacco often brings on dyspepsia.

At the time of the Spanish American War many young men who wanted to enter the army were rejected because they had the "tobacco heart."

I have a friend who finds smoking an inconvenient habit. He says there are often times when, if he refrains from smoking, he is uncomfortable himself, while if he smokes he makes others uncomfortable who do not enjoy "the smell of a good cigar."

Experiments in the laboratory show that the use of tobacco retards the development of those who are not fully grown, lessens the muscular power of those who use it, and tends to make the nerves unsteady.

When our men are training for ath-

letics they let tobacco alone because they know that they will be stronger and better able to win if they abstain from it.

I think it is just as important to be in good training for the work of life as for the athletic field. If smoking, on the whole, is more injurious than beneficial (and I believe it is), some of us must have courage to start the new fashion of not smoking. I have thought it over and have made up my mind to join the ranks of non-smokers. —*Philadelphia Society of Friends.*

The Reformer's Portfolio.

By William Parsons, D.D.

Not formal discussion, but suggestion for the workers. The editor of this department invites suggestions. Address 568 E. Pine Street, Portland, Oregon.

Waking a Dominant Idea.

We hear it frequently said that what is needed in American life is a leader. May we modestly yet confidently reply, what is needed most is a single dominating idea.

Oh, yes! we have ideas enough, such as they are. The struggle of political factions and parties and tendencies is just the clash of political ideas. What we need is one big enough and vital enough to reduce this struggling multitude to law and order.

Here are the warring types of ideas. Anarchy, declaring "I have a right to do as I please." Face to face with it is its antithesis, Secularism, shouting back, "You must do as the majority commands." Dancing around them and trying to curb first one and then the other is that old Roman, insisting "The safety of the people is the supreme law." Adding to the confusion is Traditionalism, crying, "Experience must be our guide." Colliding with him and all the others are those two vigorous soldiers called Progress. The one crying, "Reform," the other, "This new thing must be done." None of them heeding the others but all increasing the turmoil.

There is an idea known to all, who could stop this wasting struggle. His name is Obedience. But his voice is not heard. He seems to be dormant. His trumpet call, were it to sound, would be "Obey God." True, his voice is heard murmuring in nature. It speaks in commanding tones in science; it whispers in conscience; it rings from many a pulpit; but it has seldom been heard in the forum of political economy. He is the one who can command and these jangling voices will hush, who can speak and coöperation rather than conflict will maintain. Were his voice raised against Secularism it would thunder the words of Aristotle:

> "A king rules as he ought,
> A tyrant as he lists."

If he is asked, "Who shall decide how the majority 'ought'?" his reply would be "God."

Were he to address Anarchy, it would be with the stern dictum, "No man has a right to do as he pleases, except he who pleases to obey God." To the old Roman he would quietly respond, "There is no safety but in God's care, and no guaranty of that care but obedience." To traditionalism he would de-

clare, "You know that the nation that forgets God perishes." To the twin brothers, Progress, he would say, "The only reform worth while is a return to God's way" and "The only new thing that will work in political life is new obedience."

Let the embodiment of this idea stand before the constitution and say, "You have no function but to express God's will." Let him challenge the legislator, whether sitting in the capitol halls or standing at the ballot box and declare, "You must obey God in this." Let him sit upon the bench where law is construed and advise, "Unless this law is obedience you must annul it." Let him respond to the oath of the witness and the officers, "Your responsibility is now to God rather than to man." Let him confront every voter with this prohpet's word, "You have no right to cast this as you please, unless you have taken counsel of the Most High and propose to obey God." Hold! When this is done, we may and we should have complete separation of Church and State, but we should have religion helping and supporting the State.

We have this idea all through God's word, the Bible.

"The throne is established by righteousness."
Prov. 16.

"The God of Israel said,
One that ruleth over men righteously,
That ruleth in the fear of God,
He shall be as the light of the morning,
when the sun riseth."
2 Sam. 23.

"There is no power but of God.
The powers that be are ordained of God.
For he (the ruler) is a minister of God."
Rom. 13.

Of course it is just the commonplace of Biblical interpretation, that "the throne," "the king," "the ruler," "the power" are symbols of civil authority. This is God's minister, to whom his law is given with authority to execute it with force, and in whatever form it is clothed, owes responsibility directly to God.

This idea is dormant rather than dominant in the political economy of our country. If it is felt or heard at all it is simply in its appeal to the individual ruler. The present business of the church, God's Prophet to the civil order, is to proclaim this idea until it takes its dominant, regnant place. When it is made as prominent in the pulpits as in individual obedience, it will be found to be the great warrior and leader that the age needs.

I close with three thoughts from great thinkers. The first from Washington: "While the government protects all in their religious rites, true religion affords government its surest support." Here then is the way in which religion can help, at the present, in government—emphasize the idea of responsibility, delegated power, obedience in its use. The second is from Austin Phelps: "Great ideas come when the world needs them." In the approaching crisis of constitutional amendment, in the developing democracy of some of the States, this idea is the only power that can transpose motion into progress. Will this idea stand forth? The third is from Carlyle: "It seems to me a great truth, that human things cannot stand on selfishness, mechanical utilities, economics and law courts. If there be not a religious element in the relations of men such relations are miserable and doomed to failure."

This idea is the religious element that must be brought into our politics in order to take the next step forward.

The National Reform Movement.

Items Of News.

The attention of all readers in possession of a copy of the Report of the World's Christian Citizenship Conference is called to a typographical error on page 281, 13th line from the bottom of the page, where the word "monarchy" is used for "anarchy."

A PASTOR in a United Presbyterian church in Pennsylvania, in forwarding his renewal to the CHRISTIAN STATESMAN, sends five dollars additional for the sending of the STATESMAN to as many different persons and adds, "I was born, rooted and grounded in National Reform and every other reform for the crowning of Christ Lord of all."

AN ATTENDANT of the recent World's Christian Citizenship Conference from Reading, Pa., writes: "Enclosed you will find one dollar for report of the World's Christian Citizenship Conference. We have just held a successful meeting in this city in the interests of Christian citizenship. It was presided over by the Mayor. The District Attorney and pastor of the town other than myself in attendance at the World's Christian Citizenship Conference delivered the addresses. We also presented a set of resolutions at the meeting which were unanimously adopted. Would it be possible for us to arrange for a convention here in the near future? Kindly inform me when the meeting is in Harrisburg. Send me a program if you will."

A PASTOR of the Baptist church in Johnstown, Pa., writes: "The call for the Pennsylvania Christian Citizenship Convention is at hand. Wish to say that I am heartily in sympathy with such a movement." In speaking of a divorce law for the State he says: "I am in favor of a divorce law for our State, that should be uniform throughout the States of the Union, which would grant divorce but for one ground, the Scriptural one, and not permit marriage for the guilty party during the lifetime of the innocent one. Moreover, what we need as much as such a divorce law is a uniform law in our States which will make the uniting of people in marriage more difficult. The trouble in divorce, nine-tenths of it, is due to the ease with which fools, sots, imbeciles, and any one can get married. We leave the stable door to divorce wide open with the variable and easy laws to matrimony."

THE editor of the periodicals of the American Baptist Publication Society, with headquarters in Philadelphia, writes with special reference to the Pennsylvania State Christian Citizenship Convention: "Rest assured that my interests are with you in your great work on Christian citizenship. May the Lord give you very great success in all your work." The editor of *The Forward,* a well known publication in Philadelphia, also sends a message, occasioned by the Harrisburg convention: "I want you to know of my deep interest in the great work for which the National Reform Association stands."

A PROFESSOR in a university of the Lutheran Church in Pennsylvania recently wrote the National Reform Association as follows: "I was a delegate elected by our Synod to the World's Christian Citizenship Conference in Philadelphia. Upon my return from the Conference I wrote an article for the principal English Lutheran weekly in which I set forth, to the best of my ability, the chief features of that wonderful Conference. It was the first of its kind. I hope it will be the beginning of a movement that will eventuate in the moral, political and Christian emancipation of the nations under the divinely appointed Ruler of the world—King Jesus.

"I am in my eighty-first year, after fifty years of ministerial labor consecutively with forty years of teaching of college students, including seventeen years of college presidency. My later branches were those of Sociology, including Political Economy and International Law, which have led to the highest appreciation of the work and intentions of the National Reform Association and the kindred societies tending to peace and to international conciliation around the earth. The consummation of all that preceded was the World's Christian Citizenship Conference which I pray may be only the first of a series of world meetings which shall not cease to assemble somewhere on this planet till this jarring world shall be held in the embrace of

eternal bonds of universal peace. My only regret is that my advanced age will preclude my staying on the earth with you to humbly assist in the glorious consummation.

"Here is my check for five dollars to pay for five copies of the volume which is to contain all the addresses made at the great meeting held in Philadelphia. If not ready for publication now please send as soon as they are and I will then endeavor to send a small contribution to the financial strength of the National Reform Association."

THE Presbyterian Historical Society, 1319 Walnut street, Philadelphia, Pa., will send a broken file of the CHRISTIAN STATESMAN, volumes 1-25, on request, if received before March 10.

DELEGATES to the World's Christian Citizenship Conference in Philadelphia from Newburgh, N. Y., write that they were given the first two prayer meeting evenings in December to give their report of the Conference, and that the pastor followed with remarks emphasizing the truth that the Conference stood for the supremacy of Jesus Christ in every relationship in life. "Many thanks for the volume containing the report of the World's Christian Citizenship Conference. I certainly do appreciate it."

AN attendant at the World's Christian Citizenship Conference from Reading, Pa., writes: "I enclose one dollar for copy of proceedings of the World's Christian Citizenship Conference which I attended in Philadelphia. Please send the copy at once. I am to address a meeting on Christian Citizenship and desire to read portions of the report at the meeting."

DR. WILLIAM PARSONS, formerly Secretary of the National Reform Association, but now in Portland, Ore., writes under date of February 1st: "I lectured at Hoquiam, Wash., on the 24th ult. Though I used, at their request, the lecture on 'The Home,' I put in a good stiff bracer of pure, unadulterated National Reform doctrine. They took it as though they liked that sort of stuff."

MR. J. S. TIBBY, our Treasurer, reported receipts for the past two months of $2,341.52 and expenditures to the amount of $2,260.16. Of this amount $1,163.61 came through the National Reform office.

AN auxiliary society of the National Reform Association was effected in Butler county, Pa., at a convention held in Zelienople, that county, the afternoon and evening of Washington's birthday, February 22nd.

THROUGH the efforts of local secretary, the Rev. E. S. Littell, a well attended, interesting and profitable Patriotic Citizens' Institute, under the auspices of the National Reform Association, was held in the United Presbyterian church, Zelienople, Pa., the 22nd ult. On the program were the editors of three county papers, a local pastor, a pastor from a neighboring town and the General Superintendent of the National Reform Association. A series of strong resolutions were adopted against all efforts to repeal or modify the Pennsylvania State Sabbath law, in favor of the daily use of the Bible in the public schools and of State constitutional prohibition, and the enactment of a statutory law granting divorce for adultery and voluntary desertion only. Six delegates were appointed to represent the county at the State Convention in Harrisburg, February 27th and 28th.

A JOINT MEETING of the National and State Executive Committees was held in the Assembly Room, Publication Building, Pittsburgh, February 21st. The meeting was well attended and full of interest from beginning to end. The quarterly report of the General Superintendent, which appears elsewhere in this issue, was read and adopted. Delegates were appointed to the Pennsylvania State Convention and considerable routine business transacted. The greater portion of the time was given to the consideration of the matter for which the meeting was specially called at that particular date, viz., the planning for the next World's Christian Citizenship Conference. It was unanimously voted that the newly elected president, the Rev. H. C. Minton, D.D., LL.D., of Trenton, N. J., spend the months of July and August next abroad, in an effort to secure representative Christian men of other countries as speakers at the Conference. While the exact time and place of the Conference were not definitely decided it was decided that it should be held about two years

hence and somewhere on the Pacific slope. The unanimity and heartiness with which the members of the committee are entering into this project insures, humanly speaking, its success. The committee was favored with the presence from Michigan of a delegate to the late World's Christian Citizenship Conference to whom the National Reform movement appeals as a worthy project. He is the pastor of a large congregation and a man of ability.

AT a meeting of the sub-committee of the National Reform Association, together with a few of the members of the executive committee, held in Pittsburgh, the 10th of February, the Rev. H. C. Minton, D.D., LL.D., who was at the annual meeting of the Association elected its president as the successor of the late Dr. Scovel for the coming year, formally accepted, to the great satisfaction of the committee. Dr. Minton was enroute home from Washington and Jefferson College, where he had delivered an address to the students of the college on the Day of Prayer for Colleges.

THE Rev. J. S. McGaw, National Field Secretary, spent the month of February in Harrisburg and vicinity in the interests of the Pennsylvania State Christian Citizenship Convention held in that city the 27th and 28th ult. During this time he spoke on an average of once every week day and as high as three and four times on Sabbath. These addresses were delivered in pulpits, at Sabbath schools and Young People's Society meetings, before men's Bible classes, ministerial associations, missionary meetings and conventions, men's brotherhoods, inter-Church Federation gatherings, civic clubs, etc. He succeeded in developing quite an interest as well as in sowing much good National Reform seed. He goes to Kansas the middle of March to begin work for a convention there sometime in the month of April. Enroute he is to speak at Burlington, Ia.

THE General Superintendent has arranged for a week's work on the Cambridge, Ohio, Chautauqua platform for the National Field Secretary in the early part of August next. Arrangements are also being perfected for work at the Mediapolis, Ia., Chautauqua, of which Mr. McGaw was president before taking up the work of the National Reform Association.

DR. J. M. WYLIE, Western District Secretary, with the assistance of others, recently held an Echo meeting of the World's Christian Citizenship Conference in Denver, Col.

A DELEGATE to the late World's Christian Citizenship Conference writes asking if it will be possible to secure copies of the report of the Conference for members of his congregation and of the Synod to which he belongs. Another asks if they can be had for the students of his university. These requests have been made after the examination of the report by the delegates themselves.

SPECIAL care has been taken to address correctly all copies of the report of the World's Christian Citizenship Conference sent out. Notwithstanding, postmasters in some instances have sent word of non-delivery, owing to their inability to find parties at address given. All parties who may read this notice and who have failed to receive the report as ordered are asked to notify us at once. All such as well as all ordering additional copies are asked to write their names and addresses plainly. There are still additional copies to be had at the price of $1.25, postpaid. Address National Reform Association, 603 Publication Building, Pittsburgh, Pa.

The Harrisburg Convention.

The Pennsylvania Christian Citizenship Convention, announced in the February number of the STATESMAN, was held in Harrisburg, February 27th and 28th, in the Board of Trade Hall and in the Hall of the House of Representatives, Capitol Building, the last session being held in the latter place. The convention was largely and representatively attended and interesting and enthusiastic from start to finish. The Board of Trade Hall, the largest available building of its kind in the Capitol city, was filled by the hundreds in attendance at the opening session. This attendance increased until, at the closing session held in the Hall of the House, Capitol Building, more people were turned away for want of room than were able to gain admission.

Hundreds, unable to procure seats, stood for wellnigh two hours. A conservative estimate placed the number present at more than one thousand who repeatedly and enthusiastically cheered the speakers defending our civil Sabbath and the law that safeguards it and condemning the traffic in intoxicating drinks and the license system by which it is fastened on our Commonwealth. The following is the program as carried out at this convention:

MONDAY EVENING, FEBRUARY 27

J. T. McCrory, D.D., president Pennsylvania Lord's Day Alliance, presiding. 7:30, music—Harrisburg C. E. Choral Union; address of welcome by chairman of local committee of arrangements; 8:00, address—"Should We Mix Religion with Politics?" T. H. Acheson, D.D., Pittsburgh, Pa.; general discussion; 8:45, symposium—"Supremacy of the Moral Interests of the State," by representative speakers.

TUESDAY FORENOON, FEBRUARY 28

Mrs. H. H. George, president of Pennsylvania State W. C. T. U., presiding. 9:30, report—"Public Education in This and Other States," T. P. Stevenson, D.D., LL.D., Philadelphia, Pa.; general discussion; 10:45, address—"The Public School and American Citizenship," George E. Reed, D.D., president Dickison College, Carlisle, Pa.; general discussion; 11:00, report—"Relation of Intemperance to the Welfare of the State," Rev. H. M. Chalfant, editor *Keystone Citizen;* general discussion; 11:45, brief address by Mrs. Adda B. Parsels, Pennsylvania W. C. T. U lecturer.

TUESDAY AFTERNOON, FEBRUARY 28

J. P. Markward, D.D., Harrisburg, Pa., presiding. 1:30, report—"Our Sabbath Laws," R. C. Wylie, D.D., LL.D., Pittsburgh, Pa., and address by P. Y. Shelley, secretary Pennsylvania Lord's Day Aliance; general discussion; 2:15, address—"The Relation of the State to Christ," J. S. Martin, general superintendent of the National Reform Association; general discussion; 3:00, report—"Divorce and Divorce Reform in Pennsylvania," Walter George Smith, Esq., Philadelphia, Pa., member for Pennsylvania of Commission on Uniform Divorce Laws; general discussion; 3:45, address—"Who Are the Parties to a Divorce?" H. C. Minton, D.D., LL.D., Trenton, N. J., member New Jersey Commission on Uniform Divorce Laws; general discussion; 4:30, address—"The Second World's Christian Citizenship Conference," J. S. McGaw, National Field Secretary National Reform Association.

TUESDAY EVENING, FEBRUARY 28

Senator G. T. Weingartner, presiding. 8:00, address—"The Necessity of Maintaining Our Sabbath Laws," Bishop R. Dubs, D.D., LL.D., Harrisburg, Pa.; 8:45, address—"The Liquor Traffic and a Sovereign People," Rev. Claude Kelley, Pittsburgh, Pa.

The reports given, as indicated on the above program, were full and exhaustive. We hope to find space for some of them in later issues of the STATESMAN. The addresses were able and effective. Special mention might be made of those delivered by Drs. T. H. Acheson, T. P. Stevenson, George E. Reed, H. C. Minton and Bishop R. Dubs. The symposium on the "Supremacy of the Moral Interests of the State" was participated in specially by Dr. J. T. McCrory and the Rev. Claude Kelley, of Pittsburgh, and the Rev. F. C. Longaker, of Zelienople. Among the reports, special interest seemed to center in that given by Attorney Walter George Smith on "Divorce and Divorce Reform in Pennsylvania." He dwelt at length upon the uniform divorce bill submitted to the legislatures of the various States in the Union and which has already been adopted by three States. It reduces the number of reasons for absolute divorce to the following: Adultery, bigamy, voluntary desertion, imprisonment for two or more years, and cruelty.

As indicated by the program the four moral issues now pending in the State Legislature and having to do with the moral training and the use of the Bible in the public schools, temperance, divorce and the civil Sabbath, were all thoroughly elucidated and discussed. Not only so but the Christian principles underlying these issues and the application of which alone will settle them aright were also thoroughly discussed.

The attendance and interest at this convention indicate that there is a stirring of the public conscience in Pennsylvania and a decided movement in the direction of demanding of the law-making body of the State legislation based upon the law of Christ. As an indication of the spirit of the hundreds gathered from all parts of the State was the unanimous adoption by rising vote of the following at the closing session of the convention in the Hall of the House of Representatives:

The Christian Citizenship Convention assembled in Harrisburg, February 27th and 28th, 1911, extends its sincere good wishes to the honorable body of legislators convened at the present hour to legislate in behalf of the people of Pennsylvania. We appreciate the responsibility of the position occupied by these

officials, and the grave difficulties often attending the enactment of right legislation. As in some considerable measure representing public sentiment in this State we take the liberty of expressing our deep interest in every moral question that comes before your honorable body.

We favor all wise measures for the support and extension of public school instruction and pray for the adoption of the School Code now before you, and especially desire effective safeguards for the use of the Bible in the schools, and of other Christian elements in our public education.

We have had our attention directed to the divorce legislation proposed by the recent Inter-State Divorce Congress which had its initiation in the action of the Legislature of this State. We recognize the complex and perplexing nature of this whole subject, the evils of the present system, and great variety of personal and ecclesiastical views on the subject, and the urgent need for uniform divorce legislation in the different States of the Union. We do not feel that it is necessary that we should assent to every feature of the proposed code, but we do unhesitatingly and unqualifiedly declare our conviction that as a whole its enactment would be for the lessening of many of the evils that now disgrace our social life and disrupt so many of our homes; and therefore we earnestly press it upon the favorable consideration of the Legislature.

We also urge that there be no modification of existing Sabbath legislation, which has been one of the chief legal bulwarks of the moral interests of our State, but that only such measures may be taken as shall protect the right of the employer and employed to rest one day in seven, and to worship if they so desire.

We make no apology for calling attention to the saloon as one of the monstrous evils of the day. We are opposed to the whole license system; and we call upon those who represent the State in the halls of legislation to take such steps as shall remove our fair State of Pennsylvania from the rear of the procession to the front of the temperance reform.

We regard moral questions as the predominant issues in public life. They are standing at our doors knocking loudly for right consideration and adjustment. No question is finally settled until it is settled right, and we must ever have in mind that the absolute law of righteousness is the only true and permanent basis of all legislation.

Realizing the importance of righteous legislation we call upon all Christian patriots in our commonwealth by letters, telegrams and in person, if need be, to press their senators and representatives to labor for the passage of the bills before this legislature that make for righteousness, and for the defeat of all bills that make against it. And to the end that this may be done effectively, we urge all Christian patriots to write at once to those who represent their district in the legislature for a copy of the bills now pending which relate to the subjects of divorce, temperance, the Bible in the schools and our civil Sabbath, and to petition for or protest against these by name and number.

Among those in the audience when the above action was taken were scores of legislators, all of whom seemed to approve heartily of the action taken and quite a few of whom made a contribution to the cause, subscribing for the CHRISTIAN STATESMAN. Action was taken at the convention in the interests of the Second World's Christian Citizenship Conference to be held two years hence.

The success of this convention was in no small degree due to the untiring efforts of the National Field Secretary who spent the month of February in Harrisburg and the immediate vicinity. Much work was also done at the general office in Pittsburgh in the way of sending out literature throughout the State and securing the attendance of delegates. The sum of $500, in all, was raised at the convention, including the subscriptions for the CHRISTIAN STATESMAN and the sale of literature. A Dauphin County National Reform Association, auxiliary to the State organization was effected at the close of the convention.

Quarterly Report of the General Superintendent.

Since our last report at the annual meeting the work of the Association has been going forward in the usual way, with perhaps greater activity on the part of the workers than ordinarily, that pertaining to the late

World's Christian Citizenship Conference excepted of course.

Aside from the convention held in connection with the annual meeting, and which resulted in eliciting no small degree of interest in and about Pittsburgh, three other conventions have been planned and considerable work has been done in the interests of a fourth. Two of these are State Conventions, one to be held in Harrisburg the 27th and 28th of this month, the call and programme for which are before you, and the other in Kansas the month of April. The latter is to be arranged for in detail through the Executive Committee of the Kansas State Association. The Lawrence County Convention was held in Ellwood City, December 15th and 16th, and that in Butler county is scheduled for Wednesday of this week.

In preparation for the conventions held, and about to be, no small amount of work has been done. Thousands of circular letters, calls and programmes have been sent out from the office, scores of addresses delivered and sermons preached, besides much personal calling done and a vast deal of personal correspondence carried on. In all, 5,415 letters have been sent out, 550 postal cards, 5,000 copies of Call for conventions, 8,000 programmes and 3,000 tickets for same. Practically every pastor in the State of Pennsylvania, besides many in other States, has been reached. Our National Field Secretary has been for the past month in the city of Harrisburg where he has spoken almost daily and on Sabbath three and four times. Three different communications for publication have been sent to all the religious papers in Pennsylvania.

Besides the above 3,369 tracts of different kinds and sizes, 150 extra copies of the STATESMAN and 500 copies of the Report of the World's Christian Citizenship Conference, amounting in all to 1,185,000 pages, have been mailed. The programme for the Winona Institute has been practically completed, a number of engagements made for the National Field Secretary on Chautauqua platforms for the coming season and other engagements are in the course of arrangement.

The month of January was spent largely by the General Superintendent in the editing and issuing of the Report of the World's Christian Citizenship Conference. There is little doubt that the issuing of this volume has served to deepen the interest created by this Conference. Many have been the testimonies already received of the value of this book from those who have procured it. As the months go by, it is becoming more and more manifest that this Conference has done a vast deal in the way of bringing our cause to the attention of the general public. The Conference Report has been written for from far and wide, repeated favorable notices of the significance and value of the Conference have been given in the religious press, a demand has thereby been created for the literature of the Association, for addresses by its representatives and for the holding of conventions in various communities. Not a few echo meetings of the Conference have been held with telling effect.

The National Field Secretary has been as far west as Fairfield, Iowa, where he addressed the students of Parsons College on three successive days and also spoke in some of the pulpits of the town. The testimonials from the president of the college bear witness to the effectiveness of his work there, as everywhere indeed. He is serving the cause well and faithfully. Enroute to and from Fairfield he investigated the situation in Illinois with respect to the Supreme Court decision against the use of the Bible in the schools and found that the time limit for securing a rehearing in the case had expired, and that there seemed to be but one of two courses left to pursue, either to introduce another case in the new and get again before the court with different evidence than that on which the decision is based and with the hope of securing a different decision, or labor for a constitutional amendment requiring Bible reading in the schools of the State. In either case, able legal counsel, as he sees it, is an absolute necessity.

Local and District Secretaries in Pennsylvania, Iowa, Kansas and Colorado have been active in the work and inquiries from those in other sections of the country as to how and what to do are being received frequently. We have indeed much reason to thank God and take courage. The times seem to be ripe for the pushing of our movement.

One thousand four hundred and sixty-three dollars and sixty-one cents have been received through the office since our last report in December.